

The Bombay Guardian.

VOL. XIX.—NEW SERIES.—No. 46.

SATURDAY, JANUARY 10, 1874.

[Rs. 8 per annum; with Indian Postage
Rs. 9-10; to England Rs. 12-6-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—SEVERAL Watch-night services were held in Bombay December 31st, and they were not confined to the Methodists. About 200 were present in Falkland Road Hall. On the following night the Quarterly Love-Feast was held in the same place, and was a time of much blessing. Over 200 partook of the Lord's Supper. The presence of the Rev. Mr. Gladwin, of Cawnpore, added much to the interest of these services. We had the pleasure of being also present at the Love-Feast of the Poona Methodists in their new and handsome meeting-place in East Street, on Monday last. We hear that there were about 200 present at a Watch-night service held at Secunderabad, when there was deep interest and several sought the Lord. On Sunday and Monday last there were 12 seekers of salvation at Mr. Taylor's meeting at Kidderpore, one of the suburbs of Calcutta. An interesting Watch-night service was held at the Baptist Chapel in Bombay.

—Dr. PUSEY and 28 other clergymen have published a Declaration on the subject of Confession. The *Times*, while criticizing the views advanced and condemning the movement, says:

Such a Declaration as the present possesses a certain significance. It indicates that so many Clergymen believe they are both authorized and bound by the Formularies they have subscribed to encourage the practice of Private Confession. Their negative conclusion on the subject is only that the Church does not teach that Private Confession "is a condition indispensable to the forgiveness of sin after baptism," and that she does not justify any Parish Priest in "requiring Private Confession as a condition of receiving Holy Communion." But their positive conclusion is not merely that "all who, under the circumstances above stated, claim the privilege of Private Confession are entitled to it," but that "the Clergy are directed under certain circumstances to 'move' persons to such Confession." The practice of seeking Private Absolution in Private Confession had, as a matter of fact, become very rare. It is the plain object of these Clergy to revive it, and the gist of this Declaration is to explain away every statement in the Prayer Book which has hitherto been supposed to place any limitations on it.

—MR. MONTEATH, Postmaster General of India, was present at a meeting of the Edinburgh Auxiliary of the Christian Vernacular Education Society, and had the Christian manliness to express himself thus:

We are not met here to-day to consider and deal with education in India in general; we are met here, as I understand, to consider solely and distinctively Christian education. If one point of this Society has been always and is clear and explicit, it is the Christian character of the education—the outspoken declaration that the chief end and aim of all its works, all its operations, all its agencies in India, is the conversion of souls. My friends, I would wish to point this out clearly. If it were not for the purely Christian character, the distinctively Christian character, of this work, I do not think that I for one would be where I am. We are not met here to-day as a body of philanthropists—however noble such a body may

be—anxious to share with the Government of India the great work of educating the millions of India. We are met together under a higher name; we are met together as Christians seeking humbly to do the work of our great Master, Christ, and feeling all the more anxiety and all the more responsibility in respect of this work, because it is a work which the Government of India, or the British Government in India, does not do—a work which that Government cannot do.

He went on to say that the Government of India could not be called a Christian Government, because of its pledged and necessary neutrality. The Rev. Dr. Murray Mitchell and Rev. Narayan Sheshadri spoke at the same meeting, held in the Free General Assembly Hall.

—We are sure that our readers will be greatly interested in the accounts of the Revival that has commenced in Edinburgh in connection with Mr. Moody's labours. There were 300 deeply awakened at the close of the first week. Dr. Andrew Thomson, the well-known U. P. minister, writes a letter to the *Review* in which he expresses, in most hearty language, his sense of the greatness of the work God was bringing to pass: in all his ministerial life he had known no such week of power as that which had just elapsed. We can form some idea of it when told that 1,700 persons were attending the daily noon prayer-meeting.

—THE Chapel built at Agra to perpetuate the memory of Sir Henry Havelock, was opened for divine service Dec. 28th. Rev. Mr. Gregson made a statement in which he said:

Sir Henry Havelock, with the men of the 13th Regiment, built the old chapel in 1832, which led to Government sanctioning their soldiers being marched to Divine Service other than the Episcopal Service, and from that time to the present the Protestant nonconformists in the garrison at Agra, including Presbyterians, Wesleyans, and Baptists, have been marched to Havelock Chapel. The chapel building is the property of the Baptist Missionary Society, and the church communing there includes amongst its members those of most Evangelical churches. The one qualification of membership consists in the one fundamental doctrine of the Church of Christ, faith in Christ as the only Saviour of mankind.

A library of 500 volumes for the use of the soldiers had been collected by Mr. T. Cook, the excursionist.

—IN our list of the candidates for Matriculation passed this year from Mission Schools, the Kurrachee Mission School, C. M. S., which passed one pupil, was omitted.

—A Memorial to Government regarding the liquor traffic, has been signed by 6,000 Natives in Bengal. They speak of the Hindoos as

A nation always distinguished for habits of sobriety and abstemiousness, but whose ideas and principles have lately been unsettled by English education and an aggressive civilization. It is a well-known fact that among the higher and more educated classes, and in places long subject to British rule and the influence of Western refinement, the worst effects of intemperance have been realized.

There is good evidence that the Hindoos of former days were not such strangers to intemperance as is here affirmed. There is no doubt that it has greatly increased of late and is increasing; but in the days anterior to English rule there were in the large towns no lack of liquor shops. Among the poor, however, the use of liquor was comparatively exceptional. Under the English rule, money is much more abundant than was formerly the case, and liquor is a good deal cheaper. The cooly that earns but four annas a day gives a pice or two for drink. Money is much more distributed in the community now than it was formerly. The Bengal Memorialists suggest

That Government should close all liquor shops in the vicinity of educational and religious institutions and places of business, and in localities where the majority of inhabitants object to their existence, and that the sale of liquor by publicans for consumption on the premises be prohibited.

We have for years asked that the Government should prohibit the introduction of liquor shops in places where the majority oppose their establishment.

—THE *Rast Goftar* calls upon its Parsee readers to assist the Hindoo theists in building their *Prarthana Somaj* edifice. It considers that the Hindoos should be encouraged to adopt this theistic faith; Parsees have no need of it, their own religion being so perfect.

The Parsees are worshippers of one God, and consequently know the blessings of such a faith. When England and America spend millions of rupees in sending out missionaries to advance the faith of one God, will not the Parsees spend a few thousands to bring their Hindoo neighbours in the light of that belief? We are not unaware of the enormities going on under the name of the Hindoo religion, and, if for nothing else, the Parsees must come out to save the poor oppressed and sinning Hindoos for mercy's sake.

The Parsees then have it for their vocation to save the poor oppressed and sinning Hindoos for mercy's sake. And as the Parsee cannot receive the Hindoos to his own communion, Parseeism being for Parsees only, they are to be invited to join the *Prarthana Somaj*, a body whose fundamental belief is that there is no written revelation. Brahmoism is as antagonistic to Parseeism as it is to Hinduism, Boodhism, Mahomedism, or Christianity. In all these religions there is a little truth and much error; we glean you out the truth, they say, and give it to mankind pure and simple.

—THE Report of the Bangalore Tract and Book Society shows that during the three years 1871-3, 69,000 copies of 21 Canarese Tracts averaging 40 pp. each were printed, and 96,000 copies of Canarese Hand-bills. Including School-books the total of 189,250 copies was reached. The issues last year were 89,787 publications in six different languages, 9,312 tracts were sold. There seems to be a great deal of vigour in the management of this Society.

—THE issues of the Bangalore Bible Society in 1873 amounted to 9075, of which 6982 were in Canarese.

—THE Society for the Suppression of Obscenity in India has a great work before it. Religion, falsely so called, is here the parent and patron of obscenity. We see it stated that the only obscene books published in Calcutta in the second quarter of last year, were those that recited the amours of Krishna.

—WE should have noticed before this the very handsome *Dnyanodaya Almanac*, 1874, in Marathi, 48 pp. 8vo., got up with great care, and well fitted to be useful and acceptable to the Natives. It is published by the American Mission.

THE power of the Scriptures is experienced when the reader or hearer feels that all is addressed to him as an individual. Paul felt the power of the Gospel when he could say, Christ loved ME and gave himself for ME. The Gospel is commanded to be preached to every creature. The sun's light is shed upon the whole world, and yet it descends upon each individual as though there were no other. It gives itself wholly to each one; and each one may say, The sun, with all its power of blessing, is mine. Just so far as we choose to avail ourselves of its heat and light and manifold ministry, we find it available for us. Thus is it with the grace and power and manifold influence of the Gospel; it is all available just so far as we have faith to avail ourselves of it. In reading the Scriptures, let each carry along these two thoughts: God speaketh; he speaketh to me. This is the province of faith: it enables me to hear God speaking in his word, and to realize that he is speaking to me. His commandments are not declarations of his will thrown out promiscuously, for men in general; but the commandment singles me out from all, saying THOU shalt love the Lord thy God with all thy heart, soul, mind, strength; thou shalt love thy neighbour as thyself. Faith enables me to stand still and hear this and lay it to heart, as though it were a special message to me. Faith establishes a direct communication between God and the spirit of obedience within me; as the opening of a window establishes a communication between the sun and an otherwise dark room. The reader that has faith sees the threatening of the word and stands in awe: To this man will I look, even to him that trembleth at my word. Faith considers the counsels of the book and they become the purposes of the mind and are put into execution. When we read the promises believingly, we appropriate the blessing conveyed in them, and when they relate to the future we expect the fulfilment of them.

How little faith exists is shown by the fact that such multitudes read the Bible without experiencing any transforming influence from it. They read it as a third party; they assist, in the French sense, at a revelation of his will made by God to others. And this is true of too many who believe themselves to be disciples of the Lord. There are some who need to have a passage singled out of the Bible and presented to them in some way that they can regard as providential, in order to hear the voice of God speaking to them. They open upon the passage suddenly, in some hour when it seems to meet some strongly felt want; or it occurs to their memory, or in some way

is brought to their attention so that they are enabled to say, God intended this passage for me. Without these favouring circumstances, they do not feel that God is addressing them. We do not deny that sometimes God, in condescension to the weak, infantile faith of disciples, does by means of a dream, or by some striking providence, bring some particular expression of his will home to the conviction of some person; but a true and robust faith asks for no such signs and exceptional disclosures, but teaches us to regard the whole of Scripture as God's word to us individually. To ask that God should signify to you by some special message that you are under obligation to be holy, is to ask him to pour contempt upon his own word and make himself out to be as little worthy of confidence as men seem to think he is. The awakened sinner is very prone to seek for relief in some special evidence that God is willing to forgive his sins; God's 'whatsoever' is not enough for him, so he makes himself very unhappy in trying to get some sign from heaven, some special evidence of his acceptance, and only when his efforts have proved utterly unavailing, does he come back to the word, and make the discovery, by faith, that God's 'whatsoever' looks to him as truly as though his own name were written there instead. As we have received Christ so we are to walk in him; viz. by simple faith, honouring his word by hearing his voice in it, and by resting content with it. They who are hungering and thirsting after righteousness, must be content to receive it by simple faith: reception by faith must always precede reception by consciousness. If we know that he heareth us, we know that we have the petitions that we desired of him; we know it by faith; for if we receive the witness of man the witness of God is greater.

The Bombay Guardian.

SATURDAY, JANUARY 10, 1874.

INFANT BAPTISM.

Our readers will have doubtless carefully perused the letter of the esteemed Mr. Gordon Forlong in our last issue. We have no pleasure in handling controversial points and do not wish to make war upon the views of our Baptist brethren, and would prefer leaving the matter where it is, but that the kind letter of Mr. F. seems to demand an answer from us.

1st. If there is an analogy between Baptism and Circumcision, is it not in this? They were never circumcised in Abram's family until AFTER birth—they must be born into Abram's family as children before circumcision. So also they must be born into God's family as his children before Baptism—Birth as God's CHILDREN first, Baptism afterwards.

If this is the analogy, then there is no place for debate at all. The thing is conclusively settled. It is certain that Abram's children had to be born before they could be circumcised; and if the parallels are Abram, God,—birth, regeneration,—circumcision, baptism, then nothing more remains to be said. But the analogy here is new to us. We never should have thought of paralleling Abram and his family, and God and his family. Surely this is not the analogy claimed by those who hold the baptism of children of believers to be Scriptural. It was a sheer impossibility that the children of Abram

could be circumcised before they were born; not that the children of believers should receive baptism.

2nd. Baptism is burial with the Lord, in the likeness of his death, as see Romans vi. 3-6; but before our going to his grave we see him at the cross—at the cross we see our sins nailed and we are the Lord's; then he says to us, as it were, "Follow me," and we go with him to his grave, and are buried in the likeness of his death.

3rd. Baptism gives to us, as see Romans vi. again, the likeness of his resurrection; now if a child is actually baptized in Infant Baptism, then it is actually risen and in Christ's likeness, and, as the High Churchman very consistently says, you cannot preach the New Birth to it.

In the case of believers, baptism means what is predicated of it in Romans vi. and Col. ii. 12. But has not circumcision also this spiritual signification? Let us look at this latter passage and the verse that precedes it:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

Here the external baptism is supposed to be significant of a change of heart: the same divine operation is referred to in Ephes. ii. 1, without mention of baptism. And in like manner circumcision is mentioned as an outward sign of an inward change. And not only here; but elsewhere frequently. Men are spoken of as circumcised in heart or uncircumcised in heart. And this is the ground taken up by us in our former article. We fully admit that there are great contrasts between the Mosaic and Christian dispensations (see Hebrews iii. 1-6, 2 Cor. iii., etc.); but we find also that there is in some respects a correspondence. To know the true character of a dispensation, we are not to look at it as man's disobedience and unfaithfulness have corrupted and degraded it; but as it is in the purpose of God, and as it would have been if men had not hardened their hearts against the divine instructions.

4th. In Gal. iii. 27 Scripture says that the "baptized" have already put on Christ; and if Infant Baptism is Scripture Baptism, all the infants baptized—Dr. Colenso and every opponent—have "put on Christ."

The apostle says, He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter. That is, circumcision, as designed by God, was this; and baptism, as designed by God, was the putting on of Christ. The Jew, rightly instructed, looked upon himself as by circumcision consecrated to do the will of God as revealed under that dispensation; and the Christian, baptized in infancy, should look upon himself as consecrated to Christ, to do the will of God as revealed under this dispensation.

5th. Why did our Lord not tell the disciples to baptize the children brought to them? the Lord blessed them but never caused the disciples to put them into the baptized body.

We are not told that the parents of the children were baptized. At the beginning of our Lord's ministry, we hear of baptism by his disciples (John iv.); but afterwards nothing is said of it.

With regard to what our friend says about the rise of Ritualism, surely its periods are very strongly marked; almost all our religious literature of the last third of a century testifies to the resistance it has encountered. We do not here enter upon the subject of the mode of baptism.

70. Is it not a palpable endeavour by a mechanical means to make the children of the Flesh the children of God? But EVEN in Abram's case, says the Spirit of God, "They which are the children of the flesh, these are not the children of God." Rom. ix. 8.

The same stigma might have been put upon circumcision. All the descendants of Abram were children of the flesh, but not thereby, necessarily, the children of God, argues the apostle, and the same might be said of infant baptism.

We can well understand how earnest Christians, zealous of the honour of Christ, and seeing the great dishonour brought upon his holy name by the multitudes who have been baptized into the name, but who have nothing of the spirit of Christ, should bring to the consideration of this subject a great reluctance to recognize such baptism as pertaining to true Christianity. The feeling is a correct one, and we were for a good many years under its sway; and the inference is also in the main correct. That is, such baptism of infants as is ordinarily practised, is utterly contrary to the spirit of Christianity. The baptism that we believe to be warranted by Scripture, is the baptism of the child of a true believer, involving true consecration and faith on the part of the believing parent; and where these exist and are maintained, we believe the aid of the Holy Spirit may be confidently expected, even from the earliest years. A child, dedicated from earliest infancy, as Samuel was, to the service of God, and brought up carefully under the influence of this conception, will have its character moulded and its aims determined thereby. Thus it was with Nazarites, dedicated from the womb: thus with the Rechabites. But as circumcision was retained among the Jews, when the state of heart demanded by it was no longer existing, and thus was found in alliance with ungodliness, so is it with infant baptism. With the popular and degraded conception of infant baptism, we have no sympathy. Every truly baptized child should be taught from the beginning, and daily taught, and that in the most impressive way, that it is consecrated irrevocably to Christ and must live for him, receiving life from him.

THE CHURCH IN INDIA.

Our readers may remember that an invitation to observe September 21st last as a day of prayer for Indian Missions, was issued by a body of Native preachers in Mirzapore, Calcutta. A pamphlet has appeared entitled "Watch, Work and Pray: an Account of a Call to Prayer and its Results." The Results here have special reference to the answers embodying the various conclusions reached by the different churches throughout India in their deliberations on the day above mentioned. These conclusions were forwarded to those who issued the Call, and have been digested and embodied in this pamphlet. The replies to the Invitation numbered 55 and represented 250 churches. It is an interesting and encouraging fact that this whole movement has been initiated and carried out by Native Christians. The replies were all, with two exceptions, in English, this being the only language in which Native Christians of the different Presidencies can communicate with each other.—An epitome of the suggestions is given; and the first of these is the following:

Great care should be taken not to admit unworthy persons into the church. It is no gain to

baptize a host of worldlings. They eat out the life of the church.

A more rigid discipline should be enforced, and notorious evil-livers should, without fear or favour, be cut off from the body of the faithful.

We trust that these important recommendations will be laid to heart by all who have to do with the Native churches, or with any churches planted in this land in the name of Christ. So far is it from being any gain to baptize a host of worldlings, that the admission of a single unconverted man into the church will have a most retarding effect. A little leaven leaveneth the whole lump. The grand thing is to keep alive in the minds of all the members the conviction that they have life only as they abide in Christ. But if men who have simply come to believe what almost all Englishmen believe, namely that the Bible is God's revelation to man, and Jesus Christ is the only Saviour, but who have no vital union with him, no appropriative and controlling faith, if these are received into the church, the tendency is to lower the standard of piety in the minds of all the members. A single Achan in the camp of Israel, cut them clean off from the help of God and made them a prey to their enemies. It is very pleasant to receive many into the church, and to flatter oneself that God is blessing your labours; but the important question is this, Is it God's fruit or Satan's? Are these men coming into the church to strengthen it or to weaken it? Are they friends or enemies? Do they come to test or to reward the faith of the preacher? If they have not true faith they come in to war against the faith of the church. The apostle Paul dwells on this in I Cor. iii., where the church is compared to an edifice, and ministers to builders, and converts to the materials used in building; the building is to be tried by fire, and the wood, hay and stubble, whatever is combustible, will be burnt up; the good material is like gold, silver, precious stones, durable and more than durable, precious. Let a man take heed, says he, how he builds thereon. If his work is burned up at last, he suffers loss, even though he may himself, having a true faith, pass through the fire. In the same connection he warns them against the wisdom of the world which would suggest an easy reception of members with a view to their subsequent growth. But men do not grow into faith; faith precedes growth; and if you put the faithless among believers the danger is that they will never know what faith is; arguing that the minister in receiving them has recognized them as believers, and therefore they are so.

Facility in receiving is rightly joined with carelessness in discipline. The two go together. We are not acting honestly if we do not set the true standard before the candidate for baptism, and let him know distinctly what we expect of him; and only when we have thus dealt with him can we consistently call him to account for irregularities. In the passage we have referred to, Paul says: "Ye are the temple of God: if any man defile the temple of God him shall God defile." It is sin that defiles the temple of God; and that the temple may abide holy, that which defiles must be cast out. It is the Church of God only in so far as it is administered in accordance with the laws of God; if we violate the law which requires the expulsion of transgressors, God will cease to acknowledge us and our church,

and we forfeit his blessing. The exclusion of unworthy members is just as necessary for the preservation of its life, as the rejection from the human system of that which is corrupt is necessary to its preservation. We know that a great many missionaries have argued in this way: The people of this country have been brought up in such a vicious atmosphere, that things which would be very flagrant if committed by Western Christians, are comparatively venial here. But the moral atmosphere is not worse here than it was in Corinth. We must have faith in the power of the Spirit of God. How shall we ever have a higher standard in the Native Church, if we accustom them to a low one? Paul, writing to the Corinthians, says:

I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one not to eat. Therefore put away from among yourselves that wicked person.

The exclusion is from the company of Christians. The object is to show the outside world that this man whom we lately called a brother is no more one of us. We must deliver ourselves from the fellowship of his evil works. A mere formal exclusion while fraternization is continued would frustrate the end in view. We have had occasion to observe that they who are thus faithfully dealt with are more likely to be eventually recovered, than they who are treated with a mistaken tenderness. And we have observed that where this Scriptural discipline is maintained, for every one thus lost to the Church two are gained.

Notice the word 'a railer.' The people of this country when they get angry pour forth the vilest abuse, and these foul-mouthed utterances are not confined to the scum of society, but seem to come naturally to all classes, excepting of course those who are brought up under Western tuition. Notice the word 'covetous.' The examples given are sufficient to show that the apostle's instructions relate to all wilful sin that is capable of proof.

In order that discipline may be rightly maintained, it is very important that they who administer it should be men who are habitually under the guidance of the Spirit of God. If they are not so, discipline should begin with them.

THE SUNLESS NATION.—XIX.

We could not advance very rapidly in the dark. The light shed by the stones upon our head, sufficed always for the next step but did not penetrate the space beyond us. With difficulty we made our way, and at last, towards midnight, concluded to lie down and sleep till daylight. We thanked the Lord of rejected Light for his loving care, and lay down in sweet confidence beneath the pinions of his care. Once or twice we heard the howl or the roar of the wild animals of the wood, but they came not near us. At day-break we started forward and soon reached the camp of the brigands. The sentry arrested us and conducted us into the presence of the chief, as he was about to sit down, with the rest of the band, to their morning meal. The eye of the chief fell at once on the woodcutter, and drawing his sabre he said to him, What brought you here?

W.—I came with these kind gentlemen to show them the way. They wish to do you good, and if you will listen to them I am sure it will be a great gain to you, for it has been that to me. I have been living so many years in the world, yet I never once dreamed that it was my privilege to know as my own reconciled Father and Friend, the great Being who made all things and upholds all things. They brought me a message from him, assuring me that he was ready to forgive all my sins

against him and his creatures because of the satisfaction given by his own Son for all my offences and my lack of service. They told me that they had all been as I was, and had heard the glad tidings and embraced them, and been pardoned and blest. Well, I received their testimony and followed their advice, and have been filled with joy such as I never dreamt of. It is as though I had come into the possession of an inheritance not stained by any sin, and not to be wrested from me.

Chief.—What nonsense is this? Do I need your silly tales?

W.—I think you need what I have found. These friends wished to tell you about it, so I offered to guide them to you.

Chief.—You guided them, did you? I'll take good care that you shall not have this trouble again.

One-eyed.—You need not think that we are come with any secret design to betray you. See, we are all in your hands and we are unarmed, and you can do what you please with us. Our object in coming is first to tell you of the love of that great Lord of whom men have such unworthy views, from whom they turn away as though he were their greatest enemy.

Chief.—Well, you are a queer set! You are certainly in our power, and we shall undoubtedly relieve you of whatever superfluities you may have about you. Meanwhile I do not care if you sit down and share in our meal. After that, we will perhaps hear what you have to say.

So they sat down on the turf and breakfasted. The prisoners were there, among them the old gentleman and young lady. But the new-comers were placed where they could have no communication with these. Before eating I returned thanks to the Great Giver of all good. One of the men said, Do you suppose this food came down from heaven?

I.—I will answer you with a parable. A certain king sent a general with a large force into a distant province to drive out an enemy that had taken possession of the district. He drove out the enemy, and then seized the province for himself, compelling the people to pay heavy taxes into his own treasury. Most of the people remained loyal in heart to their true sovereign, and earnestly looked for the day when they should be delivered from their present oppressor. On the occasion of the marriage of his son, this oppressor and usurper made a great feast and invited many. Among the guests was an old man of noble birth who, before eating, stood up and said to the usurper: I eat this food in the name of my true sovereign; it is his salt I eat, not yours; you are but his servant, and an unfaithful one, and in due time he will call you to account for it; the money here expended is his money; I thank him and not you.

Brigand.—He was a doughty old fellow. I expect the other did not put up with his boldness. But I do not see how your parable suits the present case.

I.—We have all a great and good Sovereign who made us and gave us many endowments and capacities. Among these is freedom and also responsibility. We are in the world to do his will, not ours; our powers are given us that we may do works of righteousness. You have strength of mind and body, and he that gave it commissioned you to do good to your fellows and promised that if you would live a life of kindness he would see to it that you wanted no good thing. But you had no trust in him; you treated him as though he were a deceiver, and as though he were intent on robbing you of some rightful engagements and privileges. So all your life long you have been battling with God as with an enemy; battling with his laws, his promises, his invitations, his providences. What have you gained? You do not enjoy this food as I do, for I receive it as the expression of my Father's love; you look upon it as something which your own right hand has won for you, but have you satisfaction as you eat it? You know that you have not. Your life-long warfare is a great mistake; your contest is with one who loves you and who wants to bless you. Sooner or later you must fall into his hands: if you persevere in rebellion to the bitter end, you will find that nothing but his wrath remains, his mighty love having been sinned away.

The brigand looked at me with astonishment as I spoke, and so did the captain of the band; but the latter seemed to be interested in what I said. Noting this, the One-eyed spoke to him. And as he set forth the good news of emancipation from the soul's enemies, all listened attentively.

They seemed much impressed by the fact that we should have put ourselves into jeopardy to speak to them on this topic.

Notice.

RECEIVED for the family of the late Mr. Thomson: W. H. Rs. 10.

Epitome of News.

SATURDAY, JANUARY 3, 1874.

—The *Madras Mail*, noticing an article in the *Shumsool Akhbar* about Mr. Melville's conversion, says: "The highly imaginative writer of the article we are referring to, states that there is nothing new in a Christian becoming a Mussulman. What the conversions to Mahomedanism may be in Turkey we have no means of knowing, though we have always been under the impression that even in Turkey the Crescent is gradually yielding to the Cross; but so far as India is concerned there are no statistics to show that the *Shumsool Akhbar's* statement has any foundation in fact. According to this bold writer, however, 'scores of Europeans "have embraced the Mahomedan faith, and several padres have become Mussulmans in Europe, and lately a padre has been admitted as a member of that community who has composed a book establishing the truth of that religion." It is a pity the *Shumsool Akhbar* does not condescend to give the name of this individual. Is he a Madras padre? Retired, or still in harness? Married or single? Does he keep a harem, or is one wife as much as he can manage? It is all the more to be regretted that these details are not given, as our contemporary hints that it is possible Mr. Melville had read this recreant padre's book, and been convinced by its arguments, which are said to throw great light on Islamism."

—Sir Samuel Baker, giving a lecture on his African raid before the Geographical Society, said: "On reaching Gondokoro he found it the centre of fresh intrigues, with all the tribes incited against him by the tales of the slave-hunters, and ready to act as enemies instead of receiving his force as friends. Most people would have expected a great reception for an Englishman coming among them on such an errand; but the people who lectured at Exeter-hall about 'a man and brother' knew very little about the negro. The 'man and the brother' would, if he had the chance, make a slave of his brother. He felt something between a general and a missionary, and tried to explain to the chiefs the object of the expedition. To one chief he preached almost a sermon upon the evils of the slave trade, and the chief appeared extremely touched, but ended by offering to sell his son for a spade which, in the absence of iron in the country, was an article of considerable value. This story would give his hearers an idea of the obtuseness of these negroes, who thought the best proof of friendship was that you should help them to kidnap the women and children of some other tribe. At this point the Bari war broke out. It was necessary to establish order, and these people were entirely defeated. Unfortunately, a spirit of discontent showed itself at this time among his own officers and men, and there was a regularly organized conspiracy, from the colonel downwards, for the return of the expedition. A letter was sent to him to this effect on their part. The position was a difficult one. The Englishmen were unanimous in refusing to go back, and, with true English pluck, said they would rather die there. On the whole, he thought it best to take no notice of the letter, but gave orders that the troops should be under arms at midnight to attack the Bari tribe. This saved the expedition. The sudden orders gave the officers no time to breed mutiny, and they attacked the enemy, defeated them again, and got possession of corn enough for twelve months' consumption."

—Nov. 24th, Her Majesty's ship *Bellerophon* signalled the steamer *Flamstead*, one of the Liverpool, Brazil, and River Plate Navigation Company's fleet, which had then left Madeira three days. When the vessels came together a slight collision took place, and after they had cleared they came into collision a second time. It was then found that the ram of the *Bellerophon*, which extends 25 ft. in advance of her bow, had struck the *Flamstead* 14 ft. under water, completely opening her side. The passengers and crew of the latter

vessel were then transferred to the *Bellerophon*, and shortly after the *Flamstead* went down stern foremost."

—The *Lochearn*, which came into collision with the *Ville du Havre*, afterwards had to be abandoned. Passengers and crew were rescued by the *British Queen*. The officers of the *Lochearn* speak very unfavourably of the conduct of the officers of the *Ville du Havre*. A home paper says: "So exasperated were the English by this inaction that Mr. Banks, the chief officer of the *Lochearn*, threatened to shoot them if they did not try to save some of the drowning people who were struggling in the water within a couple of hundred yards. All was of no avail. They remained deaf alike to appeal or threat. In this conduct they are said to have been imitated by nearly all their fellows, though one French boat did pick up two or three persons; and it is even hinted that passengers who clasped the sides of one of the boats in their despair had their grasp loosened in a terrible fashion. What is certain is that before this time the whole of the *Lochearn's* boats had been away and that some had returned and started on their second trip. Had the two boats of the *Ville du Havre* made the slightest attempt at rescuing the drowning, many more must have been saved. There was a boat belonging to the French vessel astern of the *Lochearn*, hanging on, and when Captain Robertson found he could do nothing with the captain's boat he ordered some of his own men to jump into her and take her off to the wreck in spite of her occupants. This was at once frustrated by those on board the boat pushing off to such a distance that the Englishmen could not get into her. In point of fact, the whole of the crew of the *Lochearn*, from the captain downwards, agree in expressing their detestation of the cowardly conduct of the men of the *Ville du Havre*, and in stating that but for the efforts made by the *Lochearn*, hardly a soul, except those who saved themselves and left the helpless to perish, could have been rescued. A flat denial is given to the statement that any officers of the *Ville du Havre* swam to the *Lochearn*. If any did so they managed to keep their clothes dry. Only one man was picked up alongside the latter vessel; but one woman, in the strength of her maternal love, swam thither with her child in her arms. She clasped one of the ropes that had been thrown over the side in safety; but whilst being hauled in was compelled to let the child go, and it was swept away and drowned whilst she was saved."

MONDAY, JANUARY 5.

—The Rani of Bobili has given 40,000 maunds of rice for the relief of the sufferers by the Bengal famine.

—*Sumsher Bahadoor*: "A Bawa (mendicant Brahmin) was granted a village free of rent by some one of the former Gaekwars, as a reward for his sanctity. The village, when granted, was supposed to bring an income of Rs. 3,000 a year. The Bawa, thinking that he would be no longer disturbed in the possession of his property, spent some money in sinking wells, &c. The result was that the village began to yield about Rs. 12,000 per annum. Seeing this, the late Gaekwar, Khunderrao, set a guard on the village, which he demanded back on the ground that the Bawa was only entitled to Rs. 3,000 revenue, and that, therefore, he should give up the village, which yielded more! The Bawa of course had to spend some Rs. 15,000 more to bring the Gaekwar's Karbharees to their senses."

A Bawa that can quadruple the value of property ought to have been made Dewan.

—*Bombay Argus*: "We hear that the Postmaster General officially reprimanded Mr. Pandorung Hurrychund for his conduct in connexion with his Esplanade preaching."

—*Friend of India*: "A Brahman calling himself the 'Lokha Gooroo' or Great High Priest of the Siva sect has just been on a visit to the Rajah of Travancore, and has received from him large sums of money. As we pointed out lately, nearly one-fourth of the entire revenue of that State is squandered upon the Brahmans."

—The British India Steam Navigation Co. has lately despatched to India a fine new steamer of 2600 tons, the *Almora*. The *Avra*, a sister-ship, will arrive next month, and the *Mecca*, of 1500 tons, is due. The Company have four more steamers, of 2000 tons, building."

—*Friend of India*: "A layman who is connected neither with the Baptists nor the Propagation Society thus concludes a letter to the *Indian Church Gazette* on the interference of Bishop Mil-

man with the American Mission to the Karens:—
 "The only fair way to carry out the wishes of the Baptist Missionaries and give them a fair chance was to have Mrs. Mason out of the field, and no one else ready with open arms to receive her partisans, as there is now in the person of Mr. Warren. Then we should, I believe, in spite of all they say about the time for reunion having passed, have very soon seen the Baptist Missionaries in full possession of their flocks, hitherto kept away from them by the designing and scheming of others." All our own information agrees with this."

—*Evangelical Christendom*: "The great Conference of Christians held last October in New York still continues to engage the attention of the Christian public both in Europe and America. Nor is this occasion for surprise. Never was a more important assembly convened for such high and noble purposes. Whether we regard the objects of this grand reunion, the men of whom it was composed, or the spirit that pervaded its proceedings, we may safely affirm that in the history of Christian effort it stands unprecedented and alone. It was an imposing demonstration of Protestant unity. It clearly proved that liberty of conscience and perfect freedom of opinion are compatible with the firmest attachment to fundamental truth and the warmest feelings of brotherly regard; and it was no less demonstrated that the truest friends and most successful advocates of religious freedom throughout the world are the men who most firmly hold the distinctive doctrines of the Gospel—the followers of that Saviour who came to 'break every yoke,' and was Himself the embodiment of that truth which, in the best and highest sense, makes the people free."

TUESDAY, JANUARY 6.

—*Times of India*: "No letters have been received at Zanzibar from Lieutenant Cameron or his party up to the 17th November 1873. The war with Mirambo still continued, and the Arab authorities were unable to prosecute their operations from news having reached them that His Highness Syud Burgush had refused to honour bills drawn on him for supplies to defray the cost of his troops. The reason assigned by His Highness for this proceeding was that the supplies were not applied to the purpose stated, but diverted to other uses. The gross amount of bills that have been so drawn is £100,000. An agent has been sent to investigate the matter, but in the meantime trade is paralyzed and the settlement exposed to danger of attack."

—We learn that Holkar's State Railway will open as far as Sanawad for passengers and goods traffic on the 1st February, and as far as Motucca, on the Nurbudda, after the 15th February."

—Calcutta, 5th: The Viceroy's despatch regarding Colonels' allowances has been returned by Secretary of State for reconsideration.

WEDNESDAY, DECEMBER 7.

—The *Bombay Gazette* describes a sail in the harbour by the Port Trustees: "The Trustees went on board the Outer Light-ship, the famous new light-ship, supposed to be the finest in the world, which was built in the Bombay Dockyard for the small cost of about £16,000, not much more than her weight in silver. Whatever difference of opinion there may be regarding the site of the new light-house on the Prongs, it is certain that Mr. Ormiston has done the work of building the light-house to perfection. A more substantial and beautifully finished piece of masonry work we are sure cannot exist anywhere; and Mr. Ormiston, when he put up the gilt shield with the royal arms, and stamped the date and his own initials over the doorway, must have felt that he had made his mark on the most solid structure in Bombay."

—The same; our Tramway: "The Company proposes to afford the inhabitants of Bombay a first-class means of transit at low rates, and the cars will be run with regularity and at brief intervals. The first line to be opened will extend from Grant's Buildings to Crawford Market, and thence through the Native Town to the Pydonee Well. The Company further propose to construct extensive stables, car-sheds, &c., but we are not aware that a site has yet been determined upon. The construction and superintendence of the lines is entrusted to Mr. Whitman, of Boston, U.S., who has had great experience in the laying and working of tramways, and who has for some years past had the management of some of the largest tramways in Brazil, where they have proved an immense success, and we can only hope they

may achieve the same in Bombay. There are already, we see, some 200 labourers employed upon the work, and so soon as these gain more experience in the nature of the operations they will be broken up into gangs and distributed upon different portions of the line, when they can, in turn, instruct others, by which means Mr. Whitman hopes, ere long, to have close upon a thousand men employed. The work is being prosecuted in that energetic manner for which the superintendent's countrymen are celebrated."

We hope the line may be extended to Byculla.

—Aden news: "The field force despatched to the interior some weeks ago returned to Aden from Zaida on the 20th December. The Aden Troop proceeded to Raha, the chief town belonging to the Howsabee Sultan, which was found deserted. The Sultan, who had given Government some trouble for several months past, had fled to the highlands with his family, abandoning his forts and the districts he had encroached upon."

—*Daily Telegraph*: "Surely the intelligence that the great Hoosac Tunnel in the State of Massachusetts is almost completed should act as a stimulus to the ingenious projectors who are bent on solving the problem involved in the abrogation of the sea passage between Dover and Calais. The 'headings' of excavation inwards of the Hoosac Tunnel have been joined; and Thanksgiving Day was celebrated by blasting away, with a hundred and fifty pounds' weight of nitroglycerine, the portion of the mountain which remained to be pierced. The engineers and navies have been boring away at the Hoosac for fifteen years, and, next to the Mont Cenis, it is the longest *adit* in the world. Two shafts descend to it from the summit of the mountain. The tunnel itself is more than twenty-five thousand feet long, and the whole work has cost some twelve millions of dollars."

—*Bangalore Spectator*: "A Brahmin young man was baptized on Sunday evening by the Rev. J. Paul in the London Mission Canarese Chapel. The candidate made a clear declaration of his disbelief in Hinduism, and of his firm belief in Christ, in the presence of his heathen relatives, of whom a few were present."

—The *Bengal Christian Herald* notices an article on "the Gita and the Bible" in a weekly contemporary: "The writer has evidently mistaken the question in issue. Neither the *Indian Antiquary* nor anybody else had ever disputed Krishna's enjoyment from a very early date of a place in the Hindoo pantheon. The bulk of the evidence adduced in the Discourse under review embraces a point which has never been controverted. The citations are therefore quite irrelevant. The real question is the date of the supremacy of Krishna's godhead—his position as the universal Saviour—the boundless efficacy of exclusive devotion to him—and the futility of all religious exercises apart from such devotion. This is the issue discussed in the *Antiquary*. Not the question whether Krishna was from a distant period held as a god, and believed to be the son of Vasudeva and Devaki. Not whether the warlike ally of the Pandavas, the friend and charioteer of Arjuna, the slayer of Kansa, the youthful voluptuary of Braj, the fugitive from Jarasindhu's arms, and the strategic antagonist of Kalayavana, had not been deified by people wondering with gaping amazement at the legendary traditions about his consummate tactics both in the field and the cabinet. This is not the controverted point. This question is freely conceded. The disputed point regards the antiquity of such devotion as has been accorded to him from a comparatively recent period—such a devotion as distinguishes the Vaishnavas of modern times, the Ramanujas, the Ramanadis, and countless other sects. And here the champions of 'Krishna-cultus' have harder work to do than merely to refer us to a few well-known isolated passages from the Shastras and citations from essays by Occidental Orientalists. The Vaishnava champions have to solve far more difficult problems before they can carry an intelligent public with them."

—The same: "We are, at last, able to give our readers a few particulars of the General Presbyterian Conference held at Allahabad on the 26th November last. The Free Presbyteries, the Presbytery of the Established Church of Scotland, the American Presbyteries, the Rajpootana Presbytery, and the Reformed Dutch Presbytery were represented in the conference, which sat for three days. The delegates of the several Presbyteries present seemed to think that there should be no difficulty in the way of an organic union of the different Presbyterian Churches in this coun-

try, representing 30,000 Christians, of whom 8,000 were Natives, especially among the latter there already was a growing desire for union. The various Presbyterian bodies were in a large measure at one in matters of church polity, and a closer union on the basis of the Bible should not be an impracticability. It was felt to be an inconvenient circumstance that the highest court of reference should be in a foreign country; and, with a view to obviate this difficulty, it was proposed to organize a United Confederation, composed of one minister and one elder for every three ministers in the land, for the ultimate settlement of questions of dispute, the first of the kind to meet on the 1st of December 1875. Meanwhile the different Home Presbyteries were to be communicated with, and the replies were expected to be ready for comparison by the 1st of August 1875."

THURSDAY, JANUARY 8.

—*Times of India*: "Before the late Begum of Surat died, she informed one of the agents of our Government there that, as she left no issue, she wished to make over all her property to the British Government; and Mr. Hope, the Collector, wrote to them recommending acceptance of the offer made by the Begum on her death. After referring to its lawyers, Government declined to accept the verbal bequest, and ordered to make over all moveable and immovable property to the nearest heir. Thus a Mahomedan gentleman, steeped in poverty, all of a sudden becomes possessed of a splendid fortune, of course rightly, owing to his near relationship to the late Bakshi of Surat. The largest palace of Surat, only inferior to that of the Nawab of Surat, he has now become an inmate of, or will shortly be so. Besides this, other property of about a lakh and a half also goes to him. But the most valuable object he has still to strive for is the annual *Moglaes* (or imperial allowance) which the Begum enjoyed, worth about Rs. 25,000 per annum."

—The Rev. Messrs. Page and Biscoe, the Mission Fathers, as they are called, men after the Bishop's own heart, we presume, have arrived in Bombay. Dr. Craiston is a medical associate.

—*Madras Mail*: "We regret to hear of a sad accident at a hog-hunt near Kamptee, the other day, by which Lieut. Richard, 4th Regiment, nearly lost his life. It appears that while in full cry after the mighty boar, followed closely by another young officer of his regiment, his horse swerved at a ditch or something, and in a moment he received the spear of his companion some six or eight inches into his body." He is recovering.

—The Annual Meeting of the Bombay Church Union was attended by 15 members and half a dozen others, says the *Statesman*. The children of the Indo-British Schools were of course present. The *Statesman* says: "Addresses by the Rev. C. Gilder and Mr. Hope closed the proceedings, which were considerably enlivened by a lively altercation between the Chairman, Mr. T. C. Hope, and Mr. Tudor Trevor, the former Secretary and Treasurer of the Society, who spoke from the body of the hall. Had it not been for this *impromptu* passage-of-arms the proceedings would have been duller than ditchwater."

—*Bombay Gazette*: "There was a very gratifying increase last year in the gross receipts of Indian railways. The total receipts from 1st January to 29th November 1873 on all the Companies' railways were Rs. 6,41,55,705, against Rs. 6,10,16,617 in the corresponding period of the previous year, showing an increase of Rs. 31,39,088. The Bengal lines had the lion's share of this increase, but the Madras Railway also shows a very marked improvement, owing, no doubt, to the completion of direct communication with Bombay. The traffic, however, has improved considerably on all the railways except the Bombay and Baroda line and the Jubbulpore section of the East Indian. The decrease on the former was Rs. 25,936, and on the latter Rs. 1,88,272. The increase is about five per cent."

—The same: "The great Khandeish Fair, known as the Mhyjee Fair, will commence on the 9th February, and continue during the five days following. Many prizes, some of them sufficiently valuable to attract the attention of the usually apathetic Khandeish farmer, are offered for good specimens of live-stock, field and garden produce, manufactures, and miscellaneous exhibits."

FRIDAY, JANUARY 9.

—The Str. *Malwa*, with the English mail, left Aden for Bombay, the 7th, at 7 P.M.

—The wife of a railway employé in Calcutta has turned Mahomedan and gone to live with a Musulman.

—*Indian Statesman*: "It seems strange that Jubbulpore should be distinguished above other stations by disagreements of such a kind, but the competition for the front pews at church continues as eager as it was for the chief seats at synagogues among the Jews of old. The new clergyman has just preached his opening sermon on the ominous subject of 'grumbling and murmuring,' and the *Chronicle* assures us by way of excuse that there has been more bitterness of feeling exhibited lately in regard to precedence in church than on any previous occasion. Another meeting of the church committee has been called, for the disagreeable task of trying to settle the allotment of seats so as to please all parties, and 'a cart-load of correspondence' has to be waded through."

—*Calcutta, 8th*: "The Bank of Bengal has declared a dividend for the half-year ending 31st December last at the rate of $7\frac{1}{2}$ per cent. for the year. Also carried forward one lakh to the next account."

"The Hastings suspension bridge fell this morning. The *Englishman's* extraordinary says nothing is definitely known of the cause of the accident. It appears that the suspending rods on the west side and centre first gave way. The bridge is a complete wreck. It is not known positively whether any lives have been lost, but the bridge is generally crowded at the time the accident occurred. The divers who are employed have not found any bodies. Two natives were injured."

—*Indian Statesman*: "The visit of the Maharajah Holkar to Poona has caused a considerable stir in the capital of the Deccan. During the last few days the leading Sirdars and native gentlemen about Poona have been waiting upon His Highness. The Brahmins of the Deccan have also had good reason to congratulate themselves upon His Highness's visit. At Jeejoori seven thousand rupees were distributed among the priests and dancing-girls. On Monday the Maharajah inspected the Khurruckwasla water-works, and during the week he visited the principal sights in the city. The Persian Theatrical Company was honoured by Holkar's presence last night at their entertainment at Appa Bulwant's Theatre. The Maharajah's brother and some other members of the Holkar family have gone on to Punderpoor on pilgrimage. On Sunday His Highness is to attend a meeting of the Poona Sarvajanic Sabha, and will leave for Bombay during the ensuing week."

—"The Inauguration Service in connection with the new Mission of St. John took place yesterday morning in Holy Trinity Church, Sonapore. At 8 A.M. the choir and clergy entered the Church singing Hymn 385, "Onward, Christian soldiers," after which the Rev. C. Gilder gave a brief address explanatory of the proposed scheme, the substance of which was as follows. He said the arrival of the Mission priests amongst them was the realization of a long-cherished hope that a mission might be established in Bombay whose agents should bring the machinery of the Church fully to bear upon the confessed needs of the people, and that to be effective the Church system must be used as a whole. It was only honest (Mr. Gilder proceeded) to say that this had not hitherto been attained in Bombay, as its successful accomplishment demanded, besides the requisite training, a degree of self-devotion which, under ordinary circumstances, could only exist apart from what was known as confraternity life. The clergy who would fully administer the Church system must live out of the softer and more easy scenes of the world, must be prepared to share the hardships of the very poorest to whom they ministered, and to live *only* for their charge. The two priests, the Rev. Fathers Page and Biscoe, whom they had met to welcome and to ask God's blessing on their work, had framed their lives according to this rule of self-devotion, and he (Mr. Gilder) felt confident that, under God, their self-denying lives would be crowned with success, some of the fruits thereof being constant services, frequent administrations of all the Sacraments of the Church, systematic instruction on Christian doctrine, side by side with provision of various kinds for the bodily necessities of the suffering poor, and for the recovery of those who yearn for freedom from the 'thralldom of sin.' Mr. Gilder's address was listened to with very marked attention by the congregation who remained *standing* during its delivery. The celebration of the Holy Eucharist was then proceeded with, the Rev. Father Page being Celebrant, Rev. Father Biscoe Gospeller, and the Rev. F. L. Sharpin Epistoller. The service was chorally rendered by the choir of Trinity Church, assisted

by that of the Cathedral, and Mr. Cope presided at the harmonium."

—A public testimonial has been presented to Mr. Cope, Hon. Sec. Town Hall Organ Committee.

—The Byculla Schools Christmas Fête was given on Wednesday.

—Deaths last week, 350.

—The *Times of India* takes the following from the *Hiteechu*: "No Resident of an ordinary stamp would have thought of bringing forward the iniquities of the Baroda Durbar. The character of the present Resident is uncommonly high. His purity of purpose and strict honesty, moral courage, and fear of God have induced him to expose the disgraceful state of things, which had for many years evaded scrutiny. An officer of this stamp is equal to ten regiments in the British service. The natives of Guzerat bless him everywhere, and consider him a *sadhoo* (saint)."

The *Hiteechu* is very much pleased with the appointment of Mr. Dadabhoy Nowroji.

—*Times of India*; telegram, Calcutta 8th: "Yesterday a serious explosion occurred at the Ishapore powder-mills, near Calcutta. Five lives were lost, and several persons were injured."

—The United States steamer *Tuscarora*, which has been making soundings in the Pacific Ocean for a cable from San Francisco to China and Japan, found a submarine mountain 1,000 feet in height. The steamer sounded for a distance of 1,100 miles, the deepest soundings being 2,443 fathoms, or over two miles and a half."

—We have been favoured with a copy of the *Indian Travellers' Guide* for January, published at the Bombay Gazette Office, price 8 annas.

—*Overland Mail*, Dec. 19: Sir Bartle Frere has delivered an important address on the threatening famine in Bengal, which he estimates to be the calamity of the Irish famine multiplied by five.

The elections in France on Dec. 14 resulted in the return, by large majorities, of four Republican candidates, causing much commotion in Ministerial circles.

A hurricane swept over the Northern and Midland Counties on Dec. 16, causing great destruction of property and loss of life.

Dr. Tristram has declined to grant a faculty for the erection of a baldacchino at St. Barnabas Church, Pimlico.

The commutation of Marshal Bazaine's sentence to twenty years of seclusion is officially confirmed.

Selections.

WHAT ARE THE EXISTING HINDRANCES TO SUCCESS IN CHRISTIAN WORK?

From an address by Rev. J. THAIN DAVIDSON, at a Conference of 1,500 Christian Workers, in the Conference-hall, Mildmay Park.

Is there one of us here who does not feel that our efforts might have been far more fruitful than they have been, were it not for things in our own hearts and lives and modes of action which checked and interfered with their success? Nay, dear sisters and brethren, instead of aiding and advancing the kingdom of our Lord, have we not sometimes proved positive obstructives? Surely, if the Apostle Paul—a man so ardent, so spiritually-minded, so self-denying, so humble—if even he felt at times a painful apprehension lest in any way he might "hinder the gospel of Christ," you and I may well ask ourselves if this does not lie at our door. We have looked to our poor efforts, our prayers, our addresses, our letters, our visitings, our charities, and we have said "We have helped the gospel," but have we ever solemnly considered to what extent we may have hindered it? Could we estimate the amount of our inconsistencies, the influence our character has exerted upon others, the selfishness and indolence we have indulged in, the difference between what we are and what we might have been, the feebleness of our prayers, and the half-heartedness of our service—could we but see these things as God sees them—ah! we should be startled, even the best of us, to see how often we have pulled down with one hand what we were building with the other; how we have played into the hands of the enemy, and have actually impeded the progress of the kingdom of Christ.

On thinking the matter over, it presents itself to me in this light; that almost all those subjective hindrances which, alas! are chargeable against ourselves, and which to-night we desire as before God to have exposed, that they may be cleared away, arise from the want on our part in full and larger

measure of the three cardinal graces—*faith, love, and hope*; and that under this threefold leading we may bring forth many things that are blocking up the way to a higher and richer success.

For example, how many forms does the *unbelief* of our own hearts assume? Is there not something like a lingering infidelity in us still? The first thing that "he that cometh to God" must believe is, that "He is;" but are we always like men that believe this? Is God to us a near and present reality? When we speak of Him to others, is it always under a profound sense of his immediateness to us, as a living and personal Being? Even though we realize our accountability to Him as one whom we shall some day meet, do we carry with us into every duty a feeling that He is present with us now? The want of this itself will account for many a failure. Whenever God sends a man to do a blessed work for Him, He arms him with an intense consciousness of his own personal presence.

To Moses, as He sent him to the court of Pharaoh, He said, "Certainly I will be with thee"; to Joshua, as He appointed him to lead the Israelites into Canaan, He said, "As I was with Moses, so I will be with thee"; to Gideon, as He called him to deliver his people from the Midianites, He said, "Surely I will be with thee"; and to Paul, as He summoned him to carry the gospel singlehanded into that great, proud, dissolute city Corinth, He said, "I am with thee"; so that it is evident this is a most important matter, and intimately connected with the success of any Christian endeavour. Oh, what an element of power would it be to us, amid all our labours, to realize that God is at our right hand! It is recorded of a certain general who was mortally wounded in battle, and had to be carried from the field, that he requested to be placed in such a position that up to the last moment he might look upon his soldiers, knowing that they would fight so much the more bravely and successfully, as they felt that they were still under their commander's eye. "Be not afraid of their faces," said the Lord to Jeremiah, "for I am with thee."

And don't you think that another hindrance to success is the *want of firm belief in the efficacy of prayer*? I mean specific prayer for a blessing on each particular effort. I do not imply that we are not men of prayer, for we all acknowledge, and, I hope, realize, that if we are not men of prayer we cannot be men of power: but I mean that we forget to have every single step of our work steeped and bathed in prayer. Every visit we are to pay, every text on which we are to speak, every public address and every faithful private word, all brought to the Lord first, to be approved and endorsed by Him. The holy McCheyne, of Dundee, once remarked, "The great fault I find with this generation is, that they cry for us to be more in public; they think it is an easy thing to interpret the Word of God and to preach; but our duty is as much private as public; we have as much to do in the closet as in the pulpit." Let us make it a rule that every part of our work, and every effort we make, is first of all to be earnestly commended to God in prayer, and we shall have fewer failures.

Then, do we not hinder the work by our *want of faith in the power of the gospel*? Do not we handle that weapon timidly, as though we had no great confidence in its might and energy? Do not we forget such promises as this, "My word shall not return unto me void"? I have lately been much struck with the connection, indicated in the Acts of the Apostles, between *boldness* in speaking for Christ, and immediate success. At least nine times in that book we read of the apostles "speaking boldly in the name of Jesus," and in all these cases meeting with fruit of their ministry. And again and again, in requesting the prayers of believers for himself, Paul particularly specified this, "that I may speak boldly, as I ought to speak." That is the way we ought to speak when declaring God's message to men; with all courage and authority, and firm conviction that God's precious truth cannot be spoken in vain. "Fear not," says the Master, and how significant the words that follow, "from henceforth thou shalt catch men." Ah! had we more courage, we should be more successful as fishers of souls.

And this leads me to mention *want of enthusiasm* as another hindrance. How languid and half-hearted we often are in our work! I frequently meet with Christian labourers who are very pious indeed, and very earnest; but oh, they are sadly lacking in spirit and energy; they seem to have little confidence in the cause they are working for, and have all the bearing of men who are on

the losing side. Ah! that will never do. We must be joyous and enthusiastic, as those who know that theirs is a winning cause, and that their Master's hand shall yet be uppermost in the world.

Another thing which I am persuaded stands in the way of the success of many an active Christian worker is the want of a clear consciousness of being himself safe upon the Rock. It is impossible to exaggerate the importance of what Vinet calls "the accent of conviction"—impossible to over-estimate the measure of realness and power which is given to all our service for Christ, when, personally rejoicing in the light of our Father's countenance, we can say, "God hath reconciled me unto Himself, and hath committed unto me the word of reconciliation." Our own souls being under a cloud, how can we be effective or hearty in dealing with others?

Lord, "restore unto me the joy of Thy salvation; then will I teach transgressors Thy ways: and sinners shall be converted unto Thee."

I have long been under the impression that a serious impediment to success may be found in the disproportion too often existing between one's outward Christian activity and the cultivation of personal godliness. Is there not such a thing as throwing one's whole energies into manifold evangelistic labour, whilst the inner life is neglected—watering the vineyards of others, and leaving our own unwatered? How ready we are, even in our private reading of the Bible, to read it with a view to the edification of others, valuing a passage according to its suggestiveness and suitableness as the basis of a public address, rather than as it fits into the conditions and wants of our own soul. Let us be assured this will rather make us feeble than strong. We must always read the Word of God first for our own soul's benefit, and then for the good of others. No qualification for service can compare in importance with a high standard of personal spirituality and holiness.

And this brings me to speak next of one or two obstacles to success which may be included under the head of want of the grace of love. At the threshold of all service the Master meets the volunteer with this searching question, "Lovest thou Me?" and perhaps the surest way of testing that love is to ask what measure of self-sacrifice it is prepared to undergo. The continued indulgence of some secret sin may be the worm at the root which explains why we never gather any fruit; and those who are toiling without apparent success would do well to look very closely within, and inquire if some fondly-cherished idol is not the real cause of all the failure. There is a good deal in our work, my sisters and brethren, that ministers to human pride; and it is no small snare to us that we frequently get credit for a laboriousness and disinterestedness and self-denial which have really no existence. Oh, let us be jealous of obtaining our reward now in the esteem and applause of our fellow-men! Remember those reproachful words of the Master, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

Then who can doubt that jealousy of one another often interferes with the success of Christian workers? I am almost ashamed to mention it, but, alas! it is too true that, even with the servants of Christ there is sometimes found the spirit that is ready to depreciate the work which certain individuals are carrying on, and to exaggerate the service which others are rendering—the spirit which measures the worth of an undertaking not by its intrinsic merit, but by the particular agents of its accomplishment.

The love of preëminence on the one hand, and the extreme sensitiveness to any fancied slight upon the other, ah! what incalculable mischief this does to the cause of God! The army of Christian workers, instead of marching on in mutual and unbroken confidence, forgetful of all personal aims and imagined rights, in the one burning passion to gain the world for Christ, is split up into little companies of Ishmaelites each working for its own end, and striving for its own glory. Ah! who can tell how much failure and disappointment has been due to the want of that love "which vaunteth not itself, which envieth not, which thinketh no evil, and which doth not behave itself unseemly?"

God is doing glorious things in our day. I believe there is a deepening current of religious earnestness in the community. In some places there is a remarkable outpouring of the Spirit of God. Look at Newcastle and the north of England; what a blessed revival there! A minister from South Wales told me last week there is a manifest stirring among the dry bones in all that region.

From many other parts similar tidings come. Here in London, too, we are not without droppings of the gracious shower.

Then look at the wonderful band of Christian workers, self-consecrated and devoted men and women, who have laid all their energies upon God's altar. Look at the union of spirit amongst them. Why, this meeting itself is a marvel—the largest gathering, probably, that ever was, of evangelistic volunteers. Not, indeed, until within the last few years was such a meeting a possibility. Glory be to God, He is visiting his people! "There is a sound of abundance of rain." Let us, then, gird ourselves earnestly for the work. Untrammelled by conventional forms and denominational lines, let us together form a compact mass of valiant soldiery, resolved on taking the citadel for Christ. Let our quarterly reunions be occasions of mutual encouragement and of large reinforcements.—*The Christian*.

Miscellany.

—On Tuesday morning of last week about fifty Congregational ministers responded to the invitation of Mr. Samuel Morley and Mr. Smithies to meet at breakfast Mr. Pearsall Smith and Rev. W. E. Boardman, at the Y. M. C. A., Aldersgate-street. It was added that "after breakfast conversation would take place on the Higher Christian Life and Power for Christian Work." Mr. Pearsall Smith, in an address which lasted an hour, and which was listened to with deep attention and not a little suppressed emotion, detailed the rise and progress of the movement among many Christians in America (of which our readers have been frequently informed), which has resulted in raising the tone of Christian life, and in the conversion of many thousands of souls. At the conclusion of this address, Mr. Boardman, on being asked to speak, said he thought it would be better to spend the remaining time in speaking to God rather than to one another; and he and others accordingly prayed with much fervency. Mr. Smithies then asked the ministers present whether they thought it would be desirable to invite the Congregational ministers of another district, the invitations for that morning having been confined chiefly, though not exclusively, to one division of London. A very warm and hearty response was expressed by all, and especially by Rev. Mr. Russell, Rev. W. Tyler of Mile-end, and Rev. Mr. Wilson of Craven Chapel.

A second breakfast was accordingly given on Friday morning, at which Rev. W. E. Boardman followed Mr. Pearsall Smith in addressing the meeting; and on this occasion, as on the previous one, the desire for a simpler and more devoted Christian life was very generally manifested. This week two more meetings will take place, so that all the Congregational ministers will have been invited, as the Wesleyan and Primitive Methodist ministers have already been. We do not think that any sentiment was expressed, or any doctrine advanced, at either of the above meetings, to which exception would be taken by any evangelical Christian who has not sunk into some theological rut. Pray that the results of these gatherings may be manifestly for the glory of God.

—Your issue of Nov. 20 contained an account of the great outpouring of God's Spirit on the city of Hereford. Permit me to add a few words to what has been stated.

On Tuesday last, in the evening, a most able sermon was preached at St. Martin's Church, by the Rev. Hanmer Webb Peploe, from Luke ii. 28-30, in which he addressed those who had lately seen the salvation of God. The church was full to overflowing, and numbers had to go away. An after-meeting was held, at which much good was done, many timid believers gaining light and strength, and having gone on their way rejoicing.

The effect the Mission week has had on the young men of Hereford can be best understood by saying that meetings for prayer and praise have been held at the Young Men's Christian Association (at the express desire of the worthy secretary) every evening since the Mission. These meetings have been largely attended, and have been sources of rich blessing to many souls. An evening rarely passes without one or more being added to the number of those who have "washed their robes and made them white in the blood of the Lamb." The young men seem alive to their responsibility as ambassadors for Christ, knowing that time is short, and, though young, they have only one life, which may not be a long one, and believing the

promise that they that turn many to righteousness shall shine as the stars for ever and ever. The work seems great amongst the young of both sexes. Many who a few weeks back were full of balls and parties are now earnestly engaged in the Lord's service—some as Sunday-school teachers, some tract-distributors, and not a few who have taken no regular sphere of work are doing, as one expressed it to the writer, "what no one else would think about doing, or perhaps care to do." That He who willeth not the death of any may carry on, by his Spirit, the glorious work He has so graciously begun in this city, must be the earnest prayer of every believer in the Lord Jesus.—*The Christian*, Dec. 11.

—George Brealey in the same paper: I was visiting a man some time since who appeared to be anxious about his soul, and in conversation he said, "I am a great sinner; I feel it."

I replied, "Yes, ten thousand times greater than you think you are; you are a dreadful sinner."

He started to his feet, saying, "I am no worse than others. I have never done any one harm," etc.

I replied, "That's because you feared the consequences. Murder was in your heart, and covetousness, and every sin, and God has seen what you have not seen." (I proved this to him from various Scriptures.) "And until you plead guilty to this before God, you are in rebellion against Him, and you make Him a liar."

Need I say, though there was some anxiety of soul, I did not attempt to lead him into peace that day; but when he came to the end of himself, and confessed and prayed to be delivered from the horrid thing sin, he was not long without salvation. He was so thankful afterwards for the way he had been dealt with, as it led him to search his heart in the light of the Word. Such souls rarely backslide far from the Lord. Send the sword home to the hilt. Slay the pride and haughtiness of the heart, and do not be more hasty than the Lord is to heal. What he has begun He will finish. Anxious souls will bear a little salting.

In another case, I went to see two anxious souls. Before I left my home, I waited on the Lord for the right word to speak, and having got my message I went away with the assurance that both these souls would be delivered. I found them weeping over an open Bible. I asked why they wept, and the answer was, "Because we find from this book that we are lost, and we can't see the way to be saved."

I replied, "The same book which proves to you your ruin shows the way of deliverance;" and having delivered my message of peace I asked them what reply they had to make to God, who had sent me.

They said each in turn that "they could not see it was for them."

I said, "Is this the reply I am to take back to the Lord? He has sent you the message of salvation, and you say it is not for you;" and so saying I arose, took my hat to leave, when one of them sprang to the door, saying,

"No, no, sir, you must not go back with that message. I will take it, and take it now, and thank Him for all his love." And so both received the word of life to their heart that moment, and never have doubted their salvation since.

Another case, unlike either of the others. This was at an after-meeting. A lady appeared to be in despair, held fast by Satan, and as each person who would seek to lead her to Christ failed, Satan seemed to have an additional triumph.

She said, as I came to her, "Another come! I have tried all the others; there is no hope!"

She had her own thoughts of salvation—a sort of second Naaman; and as I set Christ before her she said, "no hope!"

I replied, "No! there is no hope for you! No hope! No hope!" and left her.

She sobbed out, "And is there no hope?"

"No," at length I replied, "for you reject the one only Saviour, and there is not another."

"But how can I know I shall be saved?" she asked.

"By the same way you know you are lost. By the grace of God, the same Scriptures which have shown you your lost condition show Jesus, God's salvation. And as the fully believing the one has made you so wretched, so the believing Him who died to put away sin will save you, and fill you with joy and peace."

And so she let go her "no hope," and took the salvation so freely given.

A great variety of cases, under all sorts of feelings, I have had to deal with, and I have found the deeper the knowledge of sin the firmer has

been the hold upon God, and these have turned out to be the best converts, and the most devoted to his work. It is still true that "to whom little is forgiven, the same loveth little" (Luke vii. 47).

I have been often pained to hear well-meaning Christians talking souls into peace in the following manner:—"John v. 24. 'Verily, verily I say unto you, He that heareth my word.' 'You hear his word?' "Yes." "And believeth on God who sent Jesus. You believe?" "Yes." "Hath everlasting life." "Hath." "You've got life; Jesus saith it." And then a shout of "Glory! Another soul saved!"

Now, without lessening for a moment the value of these most precious words, yet the indiscriminate use of that scripture is most pernicious. What are the words that the soul is to hear? Is it not all that is contained in the context? Is not the death spoken of by the Lord? Is it not out of death that the quickening, life-giving One brings the soul? It is not to a doctrine, or a place, or something which is bestowed, that the soul is to be brought, but to a Person, and this is the Lord himself.

Now many are occupied with the forgiveness of sin, and yet do not know the Forgiver, nor have found his bosom their resting-place: and hence the thousands of backsliders so called; whereas they never would have backslidden if they had been brought to the Lord himself.

—Extract from "Mission History of the Friendly Islands," by Rev. P. Turner: "George then returned to Vavau (A.D. 1834) conveying the promise of a missionary to Finau, who then gave permission to his people, and bowed down himself to the Lord Jehovah. As soon as this was made known, the people rejoiced as though they had been just delivered from some cruel bondage, and the voice of thanksgiving resounded on every side. It was very evident that a good work had been going on in the minds of the people, that their confidence in their priests and their gods was gone, and they were ready to give up the whole system of devilism. The next morning many Vavaunians united with the Haabaians in the demolition of the idols and the heathen temples. King George and some of his chiefs and people went to a town called Makave, about two miles from Neiafu, entered the sacred enclosure and sat down. The old priest, seeing this, entered the god's house, thinking they had come to make an offering to the god and seek counsel. He became excited, seized his club to wait for inspiration from the god, but before he could utter his enunciations King George rose, went into the house, and pulled the old priest out by the hand, saying, 'Stand there, you old deceiver, and have done with your tricks.' He then brought the god, disrobed him of native cloth, fine mats, and red feathers, and then an insignificant spotted shell, and some say a whale's tooth, rolled on the ground, to the astonishment of the people. Some laughed, others were surprised and vexed, to find how they had been duped by the priests. In the midst of the excitement a firebrand was thrust into the thatch of the idol temple, and in a few minutes all its former glory ascended in a cloud of smoke, amidst the gaze and shouts of the people. The old priest was glad to make his escape, lest something worse should happen to him: a few of the bolder spirits ran out of their houses brandishing their clubs, and threatening vengeance to the destroyers of the sacred temple, but when they saw that young Taufaaheu of Haabai was at their head they made a hasty retreat. These courageous destroyers of the idols and their houses went from town to town and from village to village for two or three days, seizing the idols, burning their houses, and banishing the priests to their homes, to seek their food by the cultivation of their ground. On the island of Vavau sixteen or eighteen idol temples were destroyed, and this example was followed by the people in all the islands of the group, so that in a short time not an idol or temple remained. The gods consisted of whales' teeth, clubs, spears, images of wood, stone, ivory, fine mats, red feathers, shells, fishes, birds, and vegetables; these have become the curiosities of the missionaries, or fuel for the owners, posts for houses, playthings for children, and objects of scorn to all. Thus shall all 'the idols of the heathen perish, they shall be cast to the moles and to the bats,' as things of naught, of which men are ashamed: and God alone shall be worshipped, and His name adored. This was a terrible blow to the kingdom of the Prince of Darkness in the Friendly Islands. At this scene devils trembled, angels triumphed, men rejoiced, and God was glorified."

—The following extracts are from the *Christian*: One of the clergy who did not take part in the recent Mission held at Liverpool has issued a notice to his people to the following effect:—"I have no doubt you have all heard of the 'Mission' which has lately been conducted in Liverpool, and it rejoices my heart to tell you that much good has been the result. I saw something of the work, and I have heard more. I am satisfied that God has given his seal of approval, and I am therefore very anxious to afford you similar opportunities to those which have been so blessed to others. Accordingly we propose to hold an eight-days Mission, commencing on Advent Sunday, November 30th, and concluding on Sunday, December 7th. The object of the Mission is the salvation of souls. I would anxiously suggest to every reader of this paper the short but very important question, Is my soul saved? If you have any doubt, then I entreat you to come to the Mission, with the prayer to God that this special means of grace may be the time of your salvation; whilst if, on the other hand, you have good ground for believing that you have found peace with God, I implore you to give us your help in this great effort. We want the sympathy and hearty assistance of all who love the Lord."

YORK.—The gracious work commenced in Priory-street Baptist Chapel, through the labours of Messrs. Moody and Sankey, and which has continued with more or less intensity since they left, has received a very precious impulse and consolidation through the labours of Mr. Henry Varley during the past week. Our dear brother dwelt more especially on the duty of considering conversion as the stepping-stone to a higher Christian life, rather than the climax beyond which nothing need be sought—a subject that is the more applicable to our present condition as we are surrounded by so many new converts. A conference of the Yorkshire Baptist Association also being held, opportunities were afforded for the interchange of much thought upon the same subject, and a very deep impression was made on all present by its consideration. Altogether the week has been one in which God's presence has been remarkably felt; sinners have been saved, and many Christians aroused to a higher life, and we have reason abundantly to bless God for sending his servants amongst us.

Nov. 22, 1873.

F. B. MEYER.

TELEGRAPHIC NEWS.

London, 1st January: The British outposts are on the Prah River, which was crossed by the Ashantees in the greatest disorder. Reinforcements have arrived at the Cape Coast, and are cruising with the view of maintaining the health of the troops. The march on Coomassie will take place in January.—The revenue for the year 1873 amounted to £77,750,000, showing an excess over the estimates in nine months of £2,250,000.—The Macao coolie trade has been abolished.—An influential deputation of steamship owners waited on Dr. Lyon Playfair yesterday with the object of urging the acceleration of the mails to and from the East. It was stated that the Peninsular and Oriental Company is endeavouring to obtain the sanction of Government to the conveyance of mails through the Suez Canal.—Obituary: General Piper, Lieutenant-General Edward Cumberlege.

2nd: Mr. Cardwell, in a speech to-day at Oxford on the Ashantee War, said regarding reinforcements that Government wanted the entire concurrence of Sir Garnet Wolseley, and that Government was consulting the highest medical and military authorities.—The Church Missionary Society has opened a special fund for relief of the famine sufferers in Bengal.

3rd: A message from the Cortes to Señor Castelar declares that the abolition of slavery is urgent.—General Moriones is marching on Bilbao; twenty thousand Carlists are concentrated in the vicinity.—Advices from Natal state that the troubles with the Kaffirs continue.

Penang, 4th: The Dutch troops have made an attack on Pedier; they have taken the forts and burnt the villages adjacent. Four hundred marines ascended the river and were fairly successful; the boats returned on the 31st December and the squadron left for Acheen on the 1st. Two privates were killed and eight wounded, including one officer.

Madrid, 4th: The Cortes has twice outvoted Señor Castelar. General Pavia has militarily dissolved the Cortes, and summoned leaders of the various parties, excepting the Carlists and Intransigentes, to form a ministry. Marshal Serrano has been appointed chief of the executive new Ministry, which is composed equally of Radicals and Conservatives. There were no disturbances.

London, 4th: H. R. H. the Duke of Edinburgh has arrived at St. Petersburg.

5th: Advices have been received from the Cape Coast, dated 16th Dec. Captain Glover has abandoned the expedition up the Volta river and joined Sir Garnet Wolseley. It was determined to land the reinforcements and march on Coomassie on the 3rd inst. Captain Charteris is dead.

6th: Mr. Gladstone, by request of Mr. Fairweather of Manchester, has promised to communicate with the Duke of Argyll respecting the protective effect of the Indian customs duty of 5 per cent. on cotton and cloth.—Obituary: General Sir James Chatterton, K.C.B.

Madrid, 6th: Marshal Serrano has suspended the constitutional guarantees and is disarming the volunteers. Serious fighting is reported from Saragossa; the volunteers were disarmed. General Moriones being unable to advance on Bilbao has re-embarked at Santona.

Penang, 7th: Information received from an independent source in Acheen asserts that the Dutch forces were within range of Kraton, and were to have commenced bombarding on the 3rd instant, unless the Acheenese had surrendered. It is reported that cholera and a disease called beriberi are prevalent in the Dutch camp, and that the mortality is very great, chiefly among the native troops.

London, 7th: The troop-ship *Jumna* has arrived safely at Portsmouth.

8th: Latest advices from the Cape Coast, dated 18th December, state that a bridge has been constructed over the Prah.—The British Exports for December amount to £19,125,000, showing a decrease of £1,375,000. The Imports were £33,125,000, showing an increase of £3,750,000.—Mr. Dorrington, a Conservative, has been elected member for Stroud.—A circular just issued by the new Spanish Government declares that its principal mission is to re-establish order, and to show that order is compatible with the Republic and liberty.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes*, January 5th:
For Southampton.—Mrs. Oldfield and infant; Mrs. Gambier and child; Capt. W. H. Watkins; Col. J. Richardson, C.B., Mr. Begg; Mr. Bloomfield; Mrs. Keen and 2 children; Sergt. Hilliard; Col. J. Orr; Mr. T. Alday; Mr. Pallas; Miss Warden; and Mr. E. Price.
For Brindisi.—Major and Mrs. Herries; and Mr. H. Le Poer Wynne.
For Venice.—Dr. and Mrs. Mantell; Mrs. Mainwaring; General Sturrock; Rev. Dr. Begg; Lieut. Col. D. Mocatta; Rev. Mr. G. Yeates; Mr. J. H. Baneroff; and Mr. F. W. Pickering.
For Suez.—Mr. J. C. S. Freemantle and Capt. Pickann.
For Aden.—Lieut. H. W. Settle, R.E.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGES.

WOOD—RICHARDS—Jan. 3rd, at the Cathedral, Bombay, by the Venerable Archdeacon Leigh-Lye, J. Stanley Wood, Esq., of the Adjutant General's Office, to Maude, daughter of the late Captain Edwin Richards, R.N.
GLADWIN—MILES—Jan. 3rd, at Falkland Hall, by the Rev. G. Bowen, Rev. Wallace Gladwin, Methodist Episcopal Church, Cawnpore, to Dorothea, seventh daughter of the late Mr. Henry Miles, of Bombay.

DEATHS.

SMELLIE—Dec. 6th, at Kurrachee, Williamina Elizabeth, youngest daughter of the late J. Smellie, Commissariat Department, aged 1 year and 4 months.
KAIL—At Bandora, on the 7th January, Mr. Conrad Kail, aged 45 years.
MACKENZIE—Jan. 7th, at Military Square, Fort, Mrs. Jane Mackenzie, aged 59 years.

Advertisements.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.

22 PARELL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.